



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Native Americans In Community

by Ernest Morgan

Should we be celebrating the 500th anniversary of the "discovery" of America? I'm not so sure. In an editorial "Inventing America" in the February, 1991, issue of "Report on the Americas" we read "America was not 'discovered.' Rather, it was invented, to meet the psychological and commercial needs of an expanding Europe."

There were, to be sure, some warlike and despotic tribes in America such as the Aztec and Inca, but, for the most part, the native cultures were community-centered and for that reason developed the finer human attributes of sharing, reciprocity and mutual aid.

Columbus is quoted as saying, of the natives of Hispaniola (Haiti), that they were "friendly, gentle people--ideal for slaves." He is said to have chopped off men's hands for failing to bring him the amount of gold he demanded. Hispaniola was largely depopulated through slavery and genocide.

Characteristic of Native Americans the Iroquois had a healthy village culture. It is interesting to note that the American Constitution was based on the Iroquois Kaianerekowa, or Great Law of Peace, through which the Iroquois communities were federated. This was

done on the urging of Benjamin Franklin. Europe offered no suitable precedent.

In fact, democracy was almost unknown in Europe at that time but was widely practiced in Native American communities. The Zuni Indians had a ritual which dramatized this. When they chose a chief, the person would start to run away but would be caught and tied and taken back to the group. This was to symbolize that the chief was their servant and not their master and had not sought the status of chief.

"The Iroquois, Guarani and other American Indians elected their chiefs in open meetings, where women took part as men's equals, and removed them from office if they became overbearing," wrote Eduardo Galeano in the article, "The Blue Tiger and the Promised Land."

As part of their village life Native Americans had close communion with the earth, and strong consideration for the environment. This earth wisdom is one of the great contributions they offer to civilization.

In both the southern and northern continents of America many advanced and dissimilar indigenous community-centered cultures flourished. The arrogance of the European led him to believe his ways

superior, his knowledge more advanced than the "primitive" cultures he found flourishing here, cultures which had taken centuries to develop.

The Spanish and others from the "old world" brought their horses, pigs and other livestock and their way of dealing with the European climate and environment. Because they were too proud to learn from the indigenous cultures, the Europeans wrecked the native economy and environment in this hemisphere.

Land tenure, in most Native American cultures, was exercised by the community. The private ownership of land as practiced in Europe, with its attendant abuses, was almost unknown in America. It was introduced here with devastating results, especially in Latin America.

Nor is this a thing of past centuries only. Eduardo Galeano writes: "To justify usurping the lands of the Sioux Indians at the end of the last century, the United States Congress declared that 'community property is dangerous to the development of the free enterprise system.' And in March 1979, a law was promulgated in Chile requiring the Mapuche Indians to divide up their lands and turn themselves into small landowners with no links among them; the dictator Pinochet explained that the communities were incompatible with the nation's economic progress. The U. S. Congress was right. So was General Pinochet. From capitalism's point of view, communal cultures that do not separate human beings from one another or from nature are enemy cultures."

Galeano also says in "Blue Tiger of the Promised Land," "In our time, the conquest continues. The Indians go on expiating their sins of community, freedom and other affronts. The purifying mission of Civilization no longer masks the plunder of gold or silver: Under the banner of Progress, onward march the legion of modern pirates, the multinationals that swoop down on the uranium, petroleum, nickel, manganese, tungsten. The Indians suffer, as before, the curse of the wealth of the lands they inhabit. They were driven toward arid soil; technology has discovered, beneath those soils, fertile subsoils.

"The conquest isn't over," gaily proclaimed the advertisements published in Europe eleven years ago, offering Bolivia to foreigners. The military dictatorship held out to the highest bidder the richest land in the country, while treating the Indians the same as in the sixteenth century. In the first phase of the conquest, Indians were compelled to describe themselves in public documents, 'I, wretched Indian....' Now the Indians only have the right to exist as servile labor or tourist attractions."

In the 1950's the democratically elected government of Guatemala took over unused land--and paid for it--and distributed it to the landless poor, mainly Native Americans, from whom the land had been taken in the first place. This displeased the United Fruit Company, at whose bequest the CIA destroyed the democratic government and installed a military dictatorship which undid the reforms and slaughtered 100,000 people. Repression continues in Guatemala to this day.

Generosity is a trait which flows naturally from healthy community life and was widely practiced among Native Americans. The Pilgrims at Plymouth could hardly have survived their second winter there without gifts of food from the Native Americans who, by the way, had forgiven them for the theft of food stores.

Native American villages had a highly developed agriculture. In fact, some 60% of the food eaten in the world today is of American origin--corn, tomatoes, beans, potatoes, peanuts and other crops.

At the time of Columbus some Native American communities had medical resources comparable to those of their European counterparts. Their pharmacy included quinine (the first effective treatment for malaria), aspirin-related tree bark extracts, laxatives, pain-killers, anti-bacterial medicines, petroleum jelly and more. Some of these contributed substantially to modern medicine. It is interesting to note that in recent years a hospital in western Canada added an Indian medicine man to its staff.

The Inca Empire, though highly centralized, was based on its small communities and

actively promoted community values. Thomas More's classic "Utopia," which profoundly influenced social and political thinking in Europe and America, was based on the Inca civilization. Arthur Morgan documents this conclusively in his book "Nowhere Was Somewhere."

Inca villages had storehouses for food reserves to avoid famine in years of draught. Each villager gave a certain number of days each year to public works such as road building, bridges, irrigation projects and the terracing of mountain-sides to produce more farm land. There was almost universal security and well-being.

The Spanish adventurer Pizarro seized the Inca emperor through treachery and demanded a huge ransom. In response the Incas filled a room with gold as high as the emperor could reach. Tons of gold. But Pizarro killed the emperor anyhow, and went on to loot and destroy the Inca civilization. Pizarro's performance in Peru was typical of the behavior of the Spanish throughout South and Central America.

In North America the action was closely parallel. The treatment of the Cherokees was a good example. Some of them fled south into Georgia where they developed good communities and became literate within a generation. But gold was discovered in their area, and they were driven out. Some wound up in Florida, as the Seminoles.

Andrew Jackson ordered the remaining Cherokees to leave their communities in North Carolina. They took their case to the U. S. Supreme Court, which upheld their right to remain on the lands. But Jackson scorned the Supreme Court and drove them out anyhow. A few hid in the hills and stayed behind but most were forced to walk to Oklahoma, on "The Trail of Tears." Hundreds of them died enroute.

Other tribes too were forced onto "reservations," with the disruption of their economic and community life. William Penn and his followers were almost alone among the Europeans in treating the Native Americans and their communities with respect.

Even in recent times the record has been bad. In the 1950's the U. S. Army Corps of Engineers projected a dam at Kinzua, New York, which would flood the heartland of the Seneca Reservation, assigned to the Senecas by a treaty with George Washington for "as long as the sun shall shine and the rivers shall run."

That dam was to protect Pittsburgh from floods. Arthur Morgan, America's leading flood control engineer, came forward on behalf of the Senecas with a vastly superior alternative plan--one which would not only avoid flooding the Senecas' land but would supply urgently needed water for "low-water augmentation" on the Ohio River. But his proposal was brushed aside by the Corps which, after a sham "study" of his plan, went ahead with the Kinzua Dam. The entire episode is documented in Arthur Morgan's book, "Dams and Other Disasters."

The 500th anniversary of the voyage of Columbus is hardly an occasion for celebrating. Rather it should be a time for heart-searching, a time as Eduardo says, "Not to confirm the world adding to the self-importance, the self-glorification of the masters of power, but to denounce and change it. For that we shall have to celebrate the vanquished, not the victors."

Editor's Note: The quotations in the above article are from "The Blue Tiger and the Promised Land" by Eduardo Galeano which appeared in the February 1991 issue of Report on the Americas, Vol XXIV #5, which is published five times a year by the North American Congress on Latin America. NACLA is a nonprofit organization founded in 1966 to research the political economy of the Americas. I recommend issue #24 which may be purchased for \$5 by writing to NACLA, Report on the Americas, 475 Riverside Drive, Suite 454, New York, NY 10115; (212) 870-3146.

Arthur Morgan's books, "Nowhere Was Somewhere" about Sir Thomas More's *Utopia*, the ancient Inca Empire of Peru, and "Dams and Other Disasters," are available from Community Service for \$6.00 and \$4.00 respectively plus \$2.00 postage.



Simple Living Gentle on the Land

CONFERENCE REPORT 1992

by Paul O'Keefe

This was the second conference on simple living held by Community Service, Inc., and judging from the participants' responses another may be held next year as well. The concepts and actions in living simply touched everyone, most of whom had experiences in simple living themselves.

In the 1991 conference on simple living there was a focus on the Bioregional Movement--this year the focus was on smaller-scale activities. As I sat through this conference I was struck with the contrast in approach to problem solving that was being presented between the self-reliance espoused at the conference and the reliance on government/political solutions being argued in political debates. No one suggested that simple living be mandated by law or government fiat. No one suggested that we look to corporate offerings of packaged programs either.

Simple living as a concept does not clash with large-scale, high-consumption, dependence-oriented styles; it just finds them irrelevant. Unlike a consumer orientation which focuses on getting the best value for the money, the simple living approach seeks the best living while taking as little as possible from the limited supply of air, water and land.

The major theme arising from this conference for me was that consumption can be limited to that which is closest at hand; it is not only economical, but easy on the land while at the same time it helps foster interdependence and community.

Looked at coldly, the idea of shipping for a thousand miles food that has been altered for appearance and ability to travel, looks silly. Christine Glaser, a lecturer at the School for Public and Environmental Affairs at Indiana University, pointed out this contradiction. Christine related her experiences in developing a Consumer-Supported Agriculture group in which several consumers

guarantee a farmer purchase of his or her crops. In this system weekly deliveries of fresh produce are made to each CSA shareholder. (In her case the weekly cost was about \$12.00.)

Consumer-Supported Agriculture eliminates the need to raise large cash crops which are at risk of a fluctuating world market. In addition to guaranteeing a farmer his income the CSA cuts down his marketing and handling costs and allows the farmer to grow crops with a shorter shelf life, thus reducing the need for pest-killing chemicals.

Peg and Ken Champney, presenters from the Vale Community, Yellow Springs, Ohio, described their practices in living a simpler life centered on that which is close at hand.

Peg and Ken entered their experiment with simple living during the 1960's when they decided to keep their income below a taxable level in order to deprive the government of money to spend on the military. The Champneys succeeded in raising five children on little money by utilizing what they had at hand: a shared community garden; shared tools and equipment; shared gifts of music; and truly full use of a small dwelling on Vale Land Trust property. The Champneys described a life that is certainly easy on the land--a life including barter and giving without looking for rewards in money. They relieved themselves (and others) of the burden of putting dollar values on all goods and actions!

Warren Stetzel, a founding member of the Raven Rock Community, described the activities at Raven Rock, an experiment in returning a thousand-acre site to forest while demonstrating solar and wind technologies as the community maintains itself through a cooperative life.

A second theme running throughout the conference had to do with the process in simple living. In presenting Consumer-Supported Agriculture, Christine Glaser clearly described the enjoyment her group found in working out ways to create a CSA and the challenge of creating a community of diverse people who are now looking for even more ways to cooperate in

using the resources at hand to add food processing functions to their activities.

Peg and Ken Champney used their experience to create an interdependence through creating a self-sustaining complex to educate and connect with the general public. The building of Raven Rock's solar heated home/education center is community in action every day and itself is a goal as significant as the restoration of the land.

Another facet of the importance of process I would paraphrase as: "We are not a model to follow, each person must travel his and her own path." Simple living is a creative and enjoyable experience that in our country is available as a choice. We must be aware that our government, World Bank and multinational corporations are working to remove that choice from people around the world. The economics of scale, specialization, and management of labor are being applied to drive native people off their land and into labor pools. We need to keep this in mind whenever we do go into the marketplace, and when we sit silently by while our government removes the right of people across the world to live simply.

Editor's Note: For those of you unable to attend this gathering on Simple Living, we missed you! It was an unusually large group, for us, of sixty very active people with a wonderful age range of seventy years and much experience.

Besides the highlights contributed by the resource persons in talks, workshops and slide show, many attenders had much to offer. One delightful addition was from a local person, Walter Tulecke, who kindly shared pawpaw trees (and sample fruit) he had raised for others to take home to plant and grow the most delicious local fruit, usually wasted. Another very appreciated addition was from Paulette Meier who led lively spontaneous singing throughout the weekend.

Please send me any suggestions you have for subject, format and resource persons for next year's conference. We hope many will be back next year and that those of you unable to attend this year, may be able to do so next October.

The Junk Stops Here

by Paul Hawken, Co-founder of Smith & Hawken, mail-order retailers.

The Catalog and Direct-Marketing industry has become the postal equivalent of the tragedy of the commons. It sends more and more pieces of mail every year to a relatively stable number of potential customers, members and donors. This overgrazing of the consumer is excessive, wasteful and bothersome. It causes pollution, destruction of trees and forests, waste in our landfills, and the unnecessary use of energy to transport railcar loads of catalogs and direct-mail solicitations that are thrown away the instant they are received. The direct-marketing industry thrives on waste, and it has to stop.

Fifty-five billion catalogs were mailed last year, amounting to the destruction of 328,000 acres of forest. When you add magazines, mailers and newspapers, the total is over 1 million acres. When you buy a product from a mail-order catalog, anywhere from 10 to 50 percent of the price is for paper, printing, postage and name rental (the industry average is about 20 percent). One of the largest and most famous environmental organizations in the United States spends nearly 80 percent of its revenues on postage, printing and name rental in order to live off the remaining 20 percent. In economic terms, the environmental and nonprofit movements are more wasteful than the for-profit segment of the industry.

All of this has come to pass because we as customers have allowed it. We respond to the billions of pieces of mail that clutter mailboxes in sufficient numbers to sustain and increase the flow of junk mail into our homes. Computers allow mailers to accurately measure marginal and break-even levels of mailing so that virtually every magazine, cataloger and nonprofit membership organization is counseled, schooled and taught to mail to precisely that point where a company is either growing by adding new customers, or a nonprofit organization is increasing its membership which it later "mines" by an onslaught of solicitations.

Most of us are getting fed up with the amount of garbage that is coming in our mailboxes. One direct-marketing trade organization is so sensitized about the junk-mail issue that in its newsletter it writes "J mail"--the "J" word. For me, junk mail is anything that comes in the mail box that you don't want (besides bills). It doesn't matter how "beautiful" the catalog, how "important" the cause, how many people have been tortured in Iran or the number of panda bears that remain in Southern China. If you don't want it, it's junk.

In order for this to change, I believe a new set of standards and guidelines have to be adopted by the industry, my catalog included. The following gives you an idea of what Smith & Hawken has decided to do to prevent waste. These measures are subject to improvement, criticism or amendment by our readers and customers.

1. As of our Fall Catalog 1990 and from there on, we will use only recycled paper for our catalogs. As of our Spring 1991 catalog, we will use recycled paper with no lower than a ConservaTree 12 rating, meaning that the paper is composed of 50 percent pre-consumer waste, 10-20 percent post-consumer waste, and that its production is not polluting the local environment.

2. Every publishing organization has the responsibility to participate in some tree-planting activity or organization, whether it's contributing directly to Andy and Kate Lipkis's Tree People in L.A., donating to Global Releaf, working with the Sanctuary Forest program in Humboldt, or joining Earth Island's Green Pledge. The program we're designing at Smith & Hawken is a "sanctuary forest program" in which we will plant on degraded habitat two to three trees for every tree we use. What I don't suggest organizations do is what one company did in their Christmas catalog in which customers were asked to plant a tree for \$16.50, of which approximately \$10 was retained by the company and \$6.50 went to a conservation organization. One of the staff people of the conservation organization said the money did not go directly to planting trees. It's important that organizations take environmental responsibility, and this means no hype. People are already too cynical.

3. We will not use metallic inks that contain heavy metals, and will work towards vegetable-based inks.

4. We're going to give our customers a choice of which catalogs they wish to receive every year. We publish four seasons of the Smith & Hawken garden catalog. We publish a bulb catalog, a tool catalog, a housewares catalog and two seasons of a clothing catalog. There are vegetable farmers who are not the least bit interested in bulbs, as well as clothing customers who have yet to secure their place in the country. Because we are a larger mail-order company, these catalogs represent different "departments" of our business, but there's no reason to send all of them to someone who doesn't want them.

5. In order to protect privacy, save trees, and cut down on mailbox pollution, we are taking a more active stance in our policy about renting names. Most mail-order companies use a method that is so passive that most customers' names are rented without their choice. The standard procedure is to state that names are made available to a few carefully screened firms and if you should prefer not to receive such mailings, to send in your mailing label. This is often stated in an obscure location. Starting with our spring catalog customers will receive a clear and concise explanation of how names are rented and exchanged and will get an explicit opportunity to say no. On the order form, we will feature a prominent box where readers can check their choice. All people who order by phone will receive the same opportunity. When people say no, we will permanently suppress them from our rental file and also send their name to the Direct Mail Association for suppression from other mailings they do not wish to receive. Finally we will make a list of organizations and groups with whom we exchange and rent names available to all interested people.

6. We will have a statement in our catalog encouraging people to keep the catalog rather than throw it away. In return we will commit to keeping the products for an extended period of time. Our catalogs will have very little duplication of product so that with few exceptions the same spreads of products do not show up in catalog after

catalog. In addition, we will no longer "re-mail" a catalog--this is the practice of changing the cover and shuffling a few products and pages, and making it appear as a new catalog. We will ask customers to pass on the catalog if they don't want it, and if they want to be removed from the mailing list, we will provide a postcard and phone number so they may let us know immediately. Their names will be coded so that they can tell whether their name is on our list or comes from another list.

7. We will provide a service where our customers can give us all the variant names and addresses that are showing up on various junk-mail pieces they receive. We will send these names to the Direct Mail Association and ask them to purge them from other mailing lists as a service to our customers and the forests.

8. We will give customers \$5 gift certificates for duplicate mailings when they return dupes to us. Again, we need to support the customer in effecting necessary changes.

9. Finally, we use only recycled materials in our packaging, including the stuffing, padding and boxes. We do not use polystyrene peanuts. Ideally the catalog business is a much more efficient way of buying products than driving around to shopping malls. For example, all of our products going to the East Coast are shipped by rail, the most efficient mode of transportation there is. It is more efficient for a UPS truck to stop every few doors on a street than it is for customers to drive from store to store. As we eliminate unnecessary travel, shopping by phone and mail will save time, money and energy, but only if it's done in accordance with the guidelines stated above. In either case, it will be up to the customers to decide what they want. They vote every day with their dollars, and wasteful practices won't end unless people decide to end them. We hope other companies will join us in adhering to similar guidelines, either voluntarily or because of pressure from their customer.

The major source of waste in the United States is newspapers. An adjunct to a stop-junk-mail campaign should be a focused lobbying effort to the publishers

of American newspapers to reduce the size and format of newspapers, to more along the lines of the Christian Science Monitor, and to use recycled paper. Newspapers have been extremely resistant to buying recycled newsprint, so much so that in California legislation is being passed to force them to increase their recycled content. Newspapers want to look pristine and new, forgetting that in so doing pristine forests are destroyed.

For us, changing long-held industry practices is like ending an addiction. The relationship of catalogs, magazines and nonprofit organizations to their customers and members can be described as dysfunctional. In order for both parties to get what they think they want there's denial on each side. For Smith & Hawken, the process of instituting the above guidelines is exactly like withdrawal, except that it has a refreshing and invigorating quality to it as well. We at Smith & Hawken believe there is no contradiction between economy and ecology. If our revenues decline due to these measures, so will our costs because we are sending catalogs only to people who want them. We believe it should be a pleasure to open your mailbox. You should want most everything that's in it, personal letters from friends; postcards from sojourners; informative, non-intrusive statements from nonprofit organizations you belong to telling you about their organization and the results of your contribution or membership; and catalogs which you trust and enjoy shopping from. Everything beyond that is pollution.

The above article was sent to us by Environmental Action Foundation, 6930 Carroll Avenue, 6th Floor, Takoma Park, MD 20912.



Book Review



WOMEN, FAMILY AND UTOPIA: COMMUNAL EXPERIMENTS OF THE SHAKERS, THE ONEIDA COMMUNITY, AND THE MORMONS by Lawrence Foster. Available from Syracuse University Press, 1600 Jamesville Avenue, Syracuse, NY 13244. 1991, hardback; 374 pp. \$37.95.

Deborah Chlebek

The title of Lawrence Foster's book immediately caught my eye, as a woman interested in family and community issues. As I read his thoroughly researched and well-documented accounts of women's lives as members of the Shakers, Oneida Perfectionists and Mormons during the 19th century, my expectations for a fascinating book were met.

For readers who may not have heard of their experiments, Foster relates the history and dogma of each of these unorthodox religious movements and their relation to the larger 19th-century antebellum American society. He makes frequent use of actual accounts of community members, as he wishes to "let these groups speak for themselves." He contrasts the three radically different approaches to relations between men and women that each community adopted: "the Shakers, who created a celibate system that gave women full equality with men in religious leadership, the Oneida Perfectionists, who set up a form of group marriage or 'free-love' that radically changed relations between men and women, and the Mormons, who eventually introduced a form of polygamy based on Old Testament patriarchal models."

Foster poses clear questions and goes about trying to answer them from the standpoint of what each group saw as its own goals. He stresses that in these communities, "all aspects of social life grew out of an underlying religious commitment." He explores why such groups emerged, attracted a following, lasted, at the least, thirty years, and what relevance these experiments in community have to present-day American society.

In each of three sections of the book, Foster concentrates on the Shakers, the Oneida Perfectionists and the Mormons, particularly on the roles of women and family in each respective community. For example,

on the Shakers he considers the relation of their emphasis on celibacy to the unusual equality in religious leadership women enjoyed. And why, in light of this, Shaker women's economic roles remained very restricted and traditional. In the Oneida Community, he explains how their system of "complex marriage" functioned in which more than 200 adults considered themselves all married to each other. There was far less role stereotyping and women were freed of unwanted pregnancy, had community child care, wore functional clothing and were free to participate in all aspects of life.

On the Mormons, he relates the introduction of polygamy by church leaders and the strong responses of women who accepted and rejected plural marriage. He examines how the lives of the Mormon women were surprisingly varied economically; they enjoyed greater power (Utah Mormon women were the first to vote in the U. S.) under this patriarchal system than women outside their community usually did. He also questions the change in status for present-day Mormon women.

I found myself wanting to know more about the children of these groups--how they were affected by growing up in communities that radically changed the nuclear family. Maybe the reason Foster includes very little about this issue is a lack of documentation on the lives of these children.

One senses the great admiration Foster has for the courageous people of each of these demanding communities who, for many years, struggled not only in theory, but in practice, with the complex issue of social organization in their goal of achieving a "kingdom of heaven on earth." He does not look at these communities as failed attempts in that each ultimately gave up its unusual sexual practices or declined, but views them as remarkable groups that continued quite successfully for varying lengths of time.

After reading Lawrence Foster's book, I agree that, though one may argue with the beliefs or solutions of the Shakers, Oneida Perfectionists or Mormons, the issues these women and men sincerely struggled with can have meaning for us; the ongoing human attempt to balance the desires of the individual and the demands of the community.

Readers Write

ABOUT GRISCOM MORGAN'S COMMENTARY

I like the sample Newsletter you have sent. It's one bit of news that is not bitter. Although we can't take part in a simple community I'd like to encourage the movement.

Griscom's article (in July/August 1992 Newsletter) is of interest. He does not explain his "radiation" theory. Couldn't the results of better health be explained as part of the psychological effect on the body? The over-stimulation of young people and the irritation of older ones can do a good deal of harm to our nervous systems, with too many results.

Please consider the subscription and contribution (small as it is!) as in my name. We share such mail, but the responsibility will be mine.

Winifred (Matthews) Holt, Feura Bush, NY

ABOUT "THE SOCIALLY RESPONSIBLE INVESTOR"

I have been a subscriber to Community Service Newsletter for many years now and truly value your publication's good sense and values. It was thus with regret that I read a column called The Socially Responsible Investor offering the same old advice that one finds in most brokerage house rags: "Buy your stocks and stay in the market for the long haul."

As an investment consultant myself (who sells no products), I would not, in the current fragile financial atmosphere, follow this advice and in fact I cringed when I read it in CSN knowing that people with sound values might watch their money/energy be washed away in the approaching economic storm. In my opinion the period from the late 20's until now will be recorded as a boom period in U. S. history when the USA ascended to the position of World Economic Leadership. The scenario, probably from 1985 on, most likely will be labeled quite differently. Pen your own headline....

In any event, in my humble opinion the U.S. stockmarket is now extremely overvalued. My

number one investment rule is do not lose money. I would only have funds invested in this stockmarket that you are willing to lose (speculative funds).

Time will tell which strategy is correct, but don't naively assume that yesterday's economic prosperity assures us tomorrow's. At the top of every long-term Bull Market you'll hear this call to long-term complacency. It's really a warning signal for the more astute!

Ronald A. Margolis, Durango, CO

ABOUT CORRESPONDING

I received your bimonthly Community Service Newsletter. Thank you for thinking of me.

I take it that you do realize that I'm incarcerated at Ft. Leavenworth Military Prison (USDB)? That I am African-American and have served eight years inside these institutional walls for a crime I was innocent of committing(?!). I was a victim of racial bias and double-standard practices of military law.

I have a lot of bitter thoughts about this injustice, but I also recognize that all people are not my enemy.

I am interested in community living. I appreciate the need of returning to the basics. I'm also interested in corresponding with a member (single) of your Community Service Newsletter. Is that possible?

Bennett R. Parker, Ft. Leavenworth, KS

Editor's Note: Bennett R. Parker would like to correspond with any member of Community Service who would care to write to him. His full address is: PO Box 72034, Drawer A, Ft. Leavenworth, KS 66027.



Announcements

INSTITUTE FOR COMMUNITY ECONOMICS-- JOB OPENINGS

Two positions available with national community development organization. **LOAN OFFICER:** Field inquiries, reviews loan requests, and assists borrowers. Community development finance experience or training required. **TECHNICAL ASSISTANCE PROVIDER:** Works with developing and established community land trusts. Willingness to travel, community organizing, nonprofit real estate development and/or organizational development experience required.

Compensation for both positions: \$16,200-\$18,500 with benefits, increases to \$18,000-\$20,500 within six months. No calls, please. Send resume and cover letter to: Carol Lewis, Director of Administration and Personnel, Institute for Community Economics, 57 School Street, Springfield, MA 01105. Applications received before November 16 will receive priority. Women and people of color strongly encouraged to apply.

A COSMIC COMMUNITY IN GREECE

New lifestyle pioneers, innovative educators, social scientists, practical idealists, creative artists/writers, new world servers, spiritual truth seekers: you are invited to join us in this breath-taking nature spot (New Humanity Centre) to help create a new Golden Age world community village. For more information plus seminar programs send \$1 for copy of our publication, "Awareness & Action For A New Humanity." Annual subscription \$10 for 6 issues. New Humanity Centre, Eleonon Road, Akroyali Avias, Kalamata 24100, Greece.

FOLLOW THE DIRT ROAD

Follow the Dirt Road: An Introduction to Intentional Communities in the 1990s is an exciting new video produced by independent filmmaker, Monique Gauthier based on over two years of research and her travels to 25 intentional communities across the U. S.

This video accurately portrays the successes and struggles of communal life in America

today and is an excellent introduction for anyone interested in learning more about contemporary intentional communities.

Cost is \$28.00/tape (including postage). Bulk rates are available for orders of 5 or more. Order from Monique Gauthier - FTDR, 1 Evergreen Court, Landenberg, PA 19350-9389.

MEMBERSHIP RENEWAL

If there is a '92 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight and that you want to continue to support our work of building community and to receive our Newsletter six times a year. If we have not heard from you by the end of December, this will be the last Newsletter you will receive on a regular basis. Please send your tax-deductible contribution of \$25 or more in today. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more. All gifts are tax-deductible and much appreciated.

MEMBERS DIRECTORY

The time has come to update the Community Service Members Directory which serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already in the Directory, this is your chance to amend your listing. The deadline for changes/additions is December 31, 1992.



"THE WEIGHT OF NOTHING"



"Tell me the weight of a snowflake," a coal-mouse asked a wild dove.

"Nothing more than nothing," was the reply.

"In that case I must tell you a marvelous story," the coal-mouse said. "I sat on the branch of a fir, close to its trunk, when it began to snow, not heavily, not in a raging blizzard, no, just like in a dream, without any violence. Since I didn't have anything better to do, I counted the snowflakes settling on the twigs and needles of my branch. Their number was exactly 3,741,952. When the next snowflake dropped onto the branch--nothing more than nothing--as you say--the branch broke off."

Having said that, the coal-mouse flew away.

The dove, since Noah's time an authority on the matter, thought about the story for awhile and finally said to herself: "Perhaps there is only one person's voice lacking for peace to come about in the world."

--Anonymous

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We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

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